

RELIGIOUS OPINIONS.

Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4th, 8th.

"THE ANGELUS."

BY MRS. KENNELL K. GATES.

Far, far away,
The bells peal, "Pray."
"Pray at the dying of the day."
The levels dim,
The sweet sounds swim,
The echoes of a seraph's hymn.

Vibrant and low,
More tender, slow,
Down the bottom's verge they go,
Heavy with care,
In furrows bare,
Two tollers here and how in prayer.

The bells sing, "Gloria,"
Come with the nightfall's blessed peace!
The music rare,
Floods through the air,
Sustaining life with faith and prayer.

As angels sing
The host blest ring—
And let the tollers see the King,
They hear him say:
"Come, rest and pray;
I, too, was weary in the way."

(O ye that toil,
Yield to the toll,
Still are ye nobler than your toil!
O ye that plod,
Treading the sod,
Your worship lifts you up to God!

Not of the earth
Did ye your birth;
Others are ye, of better worth!
Spirits, not clay;
Children of day;
Not beasts of burden—souls that pray!

O, tolling men,
It rings again—
The Angelus' sound, now as then,
World-tollers, hear,
How, far and near,
"Pray," "Pray," it rings sweet and clear!

—The Independent.

THE RELIGIOUS WORLD.

Questions of Interest to Many Church Bodies.

Mr. Robert G. Ingersoll, in the January Arena, thus defines the position of the secularists, whose prophet and apostle he is:

"The government of the United States is secular. It derives its power from the consent of man. It is a government with which God has nothing whatever to do, and all forms and customs inconsistent with the fundamental fact that the people are the source of authority should be abandoned."

This doctrine preached here is already accepted by the anarchists of New York and Chicago. How it operates in their cases is a little indication of how it would operate if it should become the general faith of the common people of the United States. What bonds will bind this great heterogeneous American population together when the religious bonds are dissolved? What basis will be left for brotherhood when Fatherhood is denied? What restraint for animal appetites and passions, if men come thoroughly to believe that they are only a higher kind of animals? Let the 5,000,000 of negroes in the South, for example, be thoroughly persuaded that there is no God—or, at all events, none who has anything to do with human government; and no hereafter—none, at all events, which has any relation to character and conduct here—and how long will life or property or the honor of women be safe in the Southern cities?

It is said that the State has nothing to do with religion, nor religion with the State. What, then, are the functions of the State? The administration of justice. Is justice not an element in religion? The education of the masses. For that the Republic should educate its own children is fundamental to American institutions. And education is character building; and character building—is that not a function of religion? The State has thousands of criminals to deal with; it is no longer content to shut them up in prisons and forget them; it is undertaking now to reform them. The reclamation of criminals is what theology calls redemption. Is not redemption the very highest office of religion? The threefold function of the State—justice, character building, reclamation—this is all a religious function. If the secularists mean that the State ought not to have a creed, a ritual, or a hierarchy, we shall agree with him. But these are not religion; these are the mere instruments of religion. Religion is justice, righteousness, mercy; and a State without these is already dissolved, and has no justification for the semblance and pretense of being.—Christian Union.

The Rev. Dr. C. H. Parkhurst writes to the Christian Union as follows: "The interest just now so deeply felt, not only by our own communion, but throughout the Church at large, in the matter of a worded statement of Christian truth, suggests the general enquiry: What part is it that statement of truth, be it an uninspired one or an inspired one, really plays in the great matter of Christian being and Christian living? Are words the core of the matter? Or what are they? What is the pith of this that we call Christianity? It seems like threshing over old wheat to go back to a question so elementary. It would be thought puerile for a mathematician, standing before a body of mathematicians, to come back on to primary ground and make an argument about the definition of mathematics. The cases, however, are hardly parallel. It is an observed fact with regard to all religions that they tend in course of time to part with much of their original character, and to make a change of base; and this change we may say, in a general way, is not a change for the better. It is not the coarsest ingredients that are generally eliminated from a religion, but the best. Nothing is made more clear by the comparative study of religion than that religious deterioration. If men are not brought up to a level with their religion, their religion they will bring down to a level with themselves. The truest, deepest things in any system impose a tax upon us, assert an expositive imperialism over us. This makes them irksome, and we go quickly about to devise some

means by which, without throwing our religion overboard bodily, we can evade it in those respects wherein it makes inconvenient demands upon us. In that way the original material is being steadily replaced by that of an inferior grain. The average Mohammedan today is not nearly so good a man as Mahomet was. Judaism, in the time of our Lord, bore almost no resemblance to the character of Moses. In every case the further you trace the current back and up toward its fountain head the clearer and more sparkling you find its waters to be. And Christianity is no slight exception to that rule. The tendency has always been steadily to slip away from that in the system that is axial, from its deepest realities to those that are shallower, and from its shallower realities to its destitute formalities, till one, without any conscious abandonment of the faith, at last comes to the point where really he is no longer held by any vital and essential ingredient of the faith. So that, as long as preaching is necessary, it will always be in point, and always requisite, to discuss, even in the presence of Christians, the question, What is Christianity? Not for the purpose of arriving at the current consensus of opinion about it, but only to the end of getting nearer to the fountain head of the stream, and striking the stream at a point where its waters have not yet become mixed with philosophy or muddled by sin. The kingdom of God is not in word, but in power. And we, too, shall imitate the example of the Apostle in this verse in trying to show what Christianity in its essence is by putting it in as distinct contrast as possible with one of the things that it is not; not word, but power; and "word" here we shall interpret broadly to cover the whole area of stated truth, whether that statement was made by Moses or the Lord, by St. Paul or Calvin, early or late, inspired or uninspired.

It is hardly more than a restatement of the matter dwelt upon at length here two or three Sundays ago to say that God has put truth into word, and so given us the Bible, for the purpose of making the divine a practical working factor inside each man's own individual life; not taking the "divine," though, in the sense of philosophical tenet, a theological credo, or an ethical model; but taking the divine in its very presence, power, personality, and pressure, so that by virtue of it we become organs of God, and young incarnations. A man is not at his best, indeed he is not a man fully and fairly, till he is an inspired man, and until his own energies gain their full touch of effectiveness through the power of God working within him to will and to do of the divine good pleasure."

Essential Sin of Gambling.
Mr. George G. Carter writes in the Churchman: "Perhaps the full bearing of the Bishop of Petersburg's reply to his critics cannot be understood except by reading the context; but certain quotations lately made from it, in the peculiar discussion of this subject, suggest some inquiry. Do not betting and gambling necessarily involve the attempt to obtain the property of another without giving an equivalent? If so, ought they not to be treated as evil in themselves, even in their apparently innocent beginnings, and not merely where we see them resulting in serious loss and suffering? With all deference, I submit that we ought to be exceedingly careful in drawing such analogies as are now offered us in this connection. For example, the taking of stimulants is indeed attended by special risks; but it is no more essentially evil than the taking of food is. Again, in the competitive examinations, games and athletic contests for prizes, and the like, to which the Bishop refers, the only property right of each contestant seems to lie in his having an equal chance with his competitors, and in every fair contest he keeps and uses this chance as a valuable vested right. Is there not a radical difference in principle here which makes it unsafe to draw a parallel, or even an analogy, between such different matters? I have not the temerity to criticize here the general position of Bishop Magee, upon such subjects. The church owes him much for his large-hearted and fearless handling of many difficult questions. I simply venture to comment upon what seems to follow from the reading of detached quotations."

Steps Toward Reunion.
The following unofficial agreement regarding Christian union has been reached by the conference of representative Congregationalists and Anglicans in England:

"THE CHRISTIAN FAITH.—1. In recognizing the Bible as of divine authority, and as the sole ultimate test of doctrine in matters of faith, as is expressed in the Sixth Article of the Church of England.

"2. In accepting the general teaching of the Apostles' Creed and the Nicene Creed, including of necessity the doctrines of the Holy Trinity, the incarnation and the atonement.

"In recognizing a substantial connection between the resurrection body and the present body of humiliation."

"4. That saving faith in Christ is that self surrender to Him which leads a man to believe what he teaches and to do what he bids so far as he has opportunities of knowledge.

"THE CHRISTIAN MORALITY.—1. In the conviction that it is the duty of the Christian society to consider in the light of the principles, motives and promises of the faith, the problems of domestic, social and national morality, with a view to concerted action.

"2. That progressive sanctification is essential to the Christian life; so that without it neither professed faith, nor conversion, nor sacraments, nor worship can avail for the salvation of the soul.

"CHRISTIAN DISCIPLINE.—1. That the divisions among Christians render the administration of discipline, in the case of those who openly deny the fundamental truths of Christianity, or offend against Christian morality, extremely difficult; and that greater caution should be used in admitting to the privileges of membership those who, leave, or are expelled from, the Christian community to which they have belonged.

"2. That while it is most desirable that this caution should be exercised in all cases of members of one Christian society seeking admission into another,

by careful inquiry being made, and adequate testimony being required as to their Christian character, this is especially important in regard to those who desire to exercise the ministerial office.

"CHRISTIAN WORSHIP.—1. That Congregationalists can accept and use the treasures of devotion—hymns, collects, liturgies, etc.—accumulated by the church during the Christian ages; and many Nonconformists think that in certain circumstances it is desirable to do so.

"2. That churchmen can accept the use of extempore prayer in public worship; and many churchmen think that in certain circumstances it is desirable to do so.

"3. That rigid uniformity in public worship is undesirable, and that to enforce it by civil penalties is a mistake.

"THE CHRISTIAN SACRAMENTS.—That although it is desirable that every one should seek to know the true doctrine of the sacraments, yet their efficacy does not depend upon such knowledge, but lies, on the one hand, in the due administration of the sacraments 'in all those things that of necessity are requisite to the same,' and on the other, in the use of them with a true desire to fulfill the ordinance of Christ.

"THE CHRISTIAN CHURCH AND MINISTRY.—1.—1. That the Catholic Church is a society founded by Christ, the members of which are united to Him, and to each other, by spiritual ties, which are over and above those that attach to them simply as men.

"2. That these ties depend upon a special union with the Person of the One Mediator, and a special indwelling of the One Spirit.

"The Nonconformist members of the Conference are unable to admit:

"1. That the reception of visible sacraments is essential in ordinary cases to the establishment of these ties.

"2. That through the reception of the visible sacraments these ties may subsist, tho' not forever, in those who are not believing and living as Christian people should.

"1.—1. That Christ has established a perpetual ministry in the Catholic Church.

"2. That no one can rightly exercise this ministry unless he be ordained to it by Christ himself.

"3. That there is a divinely appointed distinction of office in this ministry.

"The Nonconformist members of the Conference are unable to admit:

"1. That there is a divinely appointed threefold distinction of orders in this ministry.

"2. That external ordination by the laying on of Episcopal hands is necessary for its rightful exercise."

Industrious Clergymen.
Having been familiar with the character and habits of a large number of clergymen during the last thirty years, we have no reason to think that idleness is a common fault among pastors of churches. As a rule, we believe that pastors are industrious according to their physical, mental and spiritual strength. This is one of the chief advantages of the voluntary system, as contrasted with the system of government support, that it makes the prosperity of every church depend each year of its history depend mainly on the fidelity and ability of the minister in charge. Notwithstanding all the varied influences which combine to determine the character of a church, it is a general fact that the prosperity of the church is the success of the minister.

While we are entirely prepared to defend the reputation of our evangelical ministry for industrious devotion to their work, we are confident that many of these clergymen do not realize that industry in their calling must be right, just as much as in any other calling. Our clergy have expended six or seven years of their early manhood in scholastic pursuits and associations. When they leave the theological school they have acquired intellectual tastes and habits. Their ideals are usually in a sphere quite different from those of the greater number to whom, all their life, they minister. Just here comes the tendency to make their industry relate to congenial study, profitable or pleasant reading, improving and pleasant social or public engagements.—Observer.

Dying of Thirst.
Some are disappointed and disgusted with life. After long seeking from the world a happiness which it fails to bring, they have become dissatisfied with everything, and with themselves; and are filled with sadness and distress; they are dying of thirst! Others have lost what had been to them their joy, and know not where to turn for comfort; their souls are parched and dry, as those who are dying of thirst! Others have failed to find true and lasting happiness in the pleasures of the world, or in the gratification of their own passions and desires. Conscience awakened is causing alarm. They would silence this voice if they could; or they may truly seek for pardon and peace and purity, but know not how or where to satisfy their wish. They, too, are dying of thirst. Others, still, have attained to the purpose of living good and honest lives, free from grosser vice, and with store of commendable virtue, so as to merit God's favor. But they find this a vain attempt. They see their lives to be a tissue of sin and of misery, and they dread the approach of death and of judgment. They also are dying of thirst.

To all of these the same word is to be said—the same announcement of glad tidings made: Believe and live. The waters of Divine love and salvation are within your reach. "Ho, every one that thirsteth, come ye to the waters," was the voice heard in yest old time; and these are the words of Christ, the Saviour: "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."—Sunday at Home.

Our Every-Day Duties.
Julia H. Thayer writes in the Advance: The fine, finishing touches, that none can see, redeem the statue from crudeness, and give it the desired perfection. The atmospheric quality that covers the artist's picture imparts to it a reality, and distinguishes it from the "hard" work of the novice. The delicate hand of the musician's touch separates him from the amateur. The huge blocks of stone upon which the cathedral rests, its massive walls and columns, exist only to support the world of lovely detail for which the structure is designed. The great forces of nature are seldom called into requisition. Cyclones are furling, earthquakes sleep, and fires smoulder through long seasons of rest. They are needed only now and then, but the vital forces, those that the world cannot do without, are the tempered sunlight that usually falls unnoted, the soft atmosphere of whose presence we are unconscious, and the unseen vapors that rise to Heaven and descend to earth with untold blessings.

Without the performance of constant, minute duties there can be no desirable results. Only God can estimate the value of the so-called trifles that make up the ordinary life. How few are the great things given us to do. It is our faithfulness in the dull, tedious routine of our work that is to make us rulers over great things by and by. We have not time to stop and dream of what those great things shall be; it is enough to know that when we "awake" we "shall be satisfied." This is the Alpha and the Omega of all desire.

While still at our earthly tasks, what comfort is to be found in the knowledge that the work we are doing is the exact work that God thinks we can do better than any one else in all the world. He has made no mistake about it, and he does not wish to employ a substitute in our place. Our hands are fitted for our duties, as no other hands are, or can be. If we fail to fulfill our mission, will a something of infinite worth be lost forever out of the grand economy of the eternal plan? Who shall answer?

God has always used the little things with which to work his wondrous will. The weak are made to confound the strong, and the wisdom of this world is foolishness in his sight. We, his servants, act "not by might, nor by power, but by his spirit." If there is any might it is God's, not ours.

The smallest, most unfavorable place in which we can find ourselves is yet large enough and slightly enough for the building of a character-temple worthy to be the dwelling of the Lord of Glory. What higher distinction can we crave? Dare we ask for more than this?

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The Vovos Vremya, of St. Petersburg, says the appointment by the Pope of Bishops to Russia shows evidences of a conciliatory spirit on the part of the Papacy. Russia, it adds, has always been tolerant in religious questions. Catholics in Russia enjoy equal rights with Protestants, Armenians and Gregorians. The settlement of the Episcopate question in Russia, it argues, will certainly be an advantage to the Vatican, and will prove that the Pope was right when he condemned the clergy's interference with politics.

Kindergartens have a fine prospect in this city under the auspices of the "New York Kindergarten Association," with an influential board of managers and the following officers: Richard W. Gilder, president; Mrs. Grover Cleveland, first vice-president; Hamilton W. Mabie, second vice-president; Daniel S. Remsen, secretary, and Jasper T. Goodwin, treasurer. No work is more thoroughly useful than that which relates to the young, and the younger the pupils the more hopeful the work.

The numbers of cloisters and monks in Spain have increased with astounding rapidity of late years. Spain now has 29,230 monks and 25,000 nuns. In 1,330 cloisters and 179 orders. In Barcelona alone there are 163 cloisters for women. In the last fourteen years the number of monks in Spain has been sextupled and the number of nuns has been doubled.

There are a great many things connected with Jesus when he was boy that we know nothing at all about. But the Scriptures tell us one thing about Jesus which is very important, and about which we may be very sure. I cannot tell you whether Jesus was a tall boy; whether he was a stout or slender boy; whether he was a pale-faced or rosy-checked boy. But there is one thing more important than all things put together that I can tell you; it is this: Jesus was an obedient boy.

He went down to Nazareth with his parents, and "was subject unto them." He was twelve years old at the time this was said of him. He had been obeying his parents there for twelve years. He kept on obeying them after this for eighteen years longer. Eighteen and twelve make how many? Thirty. Jesus obeyed his parents for thirty years. Some children dream that when they get to be eighteen or twenty they are too old to obey, and have a right to do just as they please. But Jesus didn't think so. He obeyed his parents till he was twenty-one years of age, and he didn't stop then, but went on obeying them for nine years longer. How wonderful this was!—Exchange.

Bryant's Tender Conscience.
The following very pretty anecdote is told of the late William Cullen Bryant, the poet, by a former associate in his newspaper office, which illustrates the good man's simplicity of heart. Says the narrator:

"One morning, many years ago, after reaching his office, and trying in vain to begin work, he turned to me and remarked: 'I cannot get along at all this morning.' 'Why not?' I asked. 'O,' he replied, 'I have done wrong. When on my way here a little boy flying a kite passed me. The string of the kite having rubbed against my face, I seized it and broke it. The boy lost his kite, but I did not stop to pay him for it. I did wrong. I ought to have paid him.'"

This tenderness of conscience went far toward making the poet the kindly, noble, honorable and honored man that he was, whose death was felt as a loss throughout the land.

Notes and Comment.
Daniel Ayres, M. D., LL. D., of Brooklyn, has given \$250,000 to Wesleyan University, Middletown, Conn. The Rev. Dr. Ayres spent two years at the Wesleyan University, completing his course at Princeton, class of '42, being led to the change of alma matres by the lack of facilities at Middletown for special scientific study. His endowment of the chair of Biology had preceded by only a few months this latter and larger gift, which is also to be used for scientific purposes. The trustees at the semi-annual meeting determined also to add to the endowment an additional quarter of a million, of which \$60,000 have already been subscribed. There is also a movement on foot among the alumni and undergraduates to raise \$400,000 for a new gymnasium. Such vigor and activity in the affairs of this oldest and greatest Methodist college will doubtless encourage the Rev. Dr. Raymond, the new president, and the faculty now associated with him to broaden the scope of the curriculum, until facilities for postgraduate study and original investigation shall entirely justify the name of "university."

Bishop Potter, of the diocese of New York, writes this letter to the Countess of Meath:

To educate children to think of others and to make sacrifices for them is to do more for their happiness and welfare than anything else can do, unless it be the religion of Jesus Christ. I am glad to think that you have not failed to find on this side of the Atlantic those who sympathize with you in this endeavor, as it has taken shape in the "Ministering Children's League," and I am very sure that no good work among children, whatever may be the name it bears, can be otherwise than

helped and quickened by the movement which you are seeking to promote. May God abundantly bless and prosper it.

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LITERARY LEAVES.

"He hath never led of the dainties that are bred in a book; he hath not dieted on paper as it were. He hath not drunk ink; his intellect is not reriged; he is only sensible in the duller parts."—Love's Labor Lost.

What is to be read is better remembered than what is transcribed.—Samuel Johnson.

DEATH'S SONG.

(From "Venetia Victrix and Other Poems.")

All that was once to be,
All that is now to be,
All that shall never be,
Weigh it, and pause, and cry:
"This shall return no more,
Summer shall paint the door
Of earth with flowers o'er;
This shall not come to me."
Hold it and grasp, and try
(While year by year slips by)
To bind the wings that fly.
Or hold within thy door
The fluttering bird of time:
For Earth is past her prime,
And thou art bound to climb,
And seek for evermore,
See the light surging low!
See how the first streaks glow!
See the gladness grow!
So shall it fade and fall,
Faded with the morning's prime,
Faded with the autumn's time!
Loose thy weak hold on time!
Death is enough for thee,
Weary thy grasp, and weak!
So much is left to seek!
So much is left to speak!
And night endeth all.
Lay thee down soft to rest
With the world hushed in thy breast,
And thy grave the wild bird's nest,
For all that is to be

CAROLINE FITZGERALD.

Atlanta's Poetry Writers.

Maudie Andrews writes in the Atlanta Constitution as follows: "Atlanta has every reason to be proud of the woman poets, and those who have admired their writings in the Constitution will doubtless be interested in a nearer view of their work and personality."

ORELIA K. BELL.

In touching the personality and genius of Orelia Key Bell, my appreciative critic of the writer would be delicate and chary. To take up her poetry for reviewing is like lifting before the eyes a delicate glass filled to the brim with crystal clear water. The glass is so fine and so overflowing with its sparkling contents that there is a feeling of trembling, lest one's hand should waver or be too rough.

Of herself, she says: "I have made a failure. I have accomplished nothing, as yet, and her words are said in all sincerity, for the true artist is never satisfied.

Like all successful people, Orelia Key Bell is an optimist. She started out in her career with this faith: "The world is just and good. I will give my talent to it, and if there is no response to my voice, why, that voice has failed to reach the heart of mankind." With this view, she persevered, writing what came to her, sending it to one publication, and, if it returned, sending it cheerfully to another.

The personality is equally delicate and equally exquisite. She is essentially an artist, a poetess. You would know her to be one instantly. About her there is nothing pronounced, nothing studied. She is above medium height, with a slender, willowy figure, which is carried with smooth, unconscious grace. Her head is well poised, and her face is that sensitive, refined caste which one likes to study and think of.

I don't know what it is which makes an artist's mouth different from all others, but this something—a tender sensitiveness, a sweet firmness—is strong in the delicate lips which part over exquisitely white teeth. The eyes are gray; the hair, which is worn in soft waves off of the fine brow, is light. One would not have to read this young girl's verses to know she had a rarely pure soul, and a mind as clear and bright as the stars to where her genius often soars.

It takes a great deal of hope to succeed as a poet, and she realized it. The first verses were sent to the Constitution, and Mr. Gray at once recognized her talent. He said to her brother, who had just returned from college with honors: "You will have to be very clever to keep up with your sister. She is a genius, and I want to help her some way."

Mr. Gray was the first editor who gave her an order and paid her for a poem. Her verses in the Constitution were widely copied and most highly commended in other leading journals.

About two years ago she commenced contributing to a number of leading Northern publications, and also to the Times-Democrat, the editor of which, Mr. Page Baker, gave her much praise and encouragement. "A number of her sweetest songs were accepted by the Detroit Free Press, then Mr. Gilder, of the Century, accepted a poem and during these two years that magazine has published some dozen of her poems, a fact very flattering to a writer, since the Century has so large a number of gifted authors to choose from, that creditable work is often returned for lack of space."

Mr. Gilder has been one of her staunchest friends and warmest admirers in the literary world, and his kindness and encouragement is a stimulant to the ambition that her genius must fulfill. The New York Sun has also published and paid her well for a number of her poems. The latter fact is one of note, since the Sun seldom makes up original poetry, but generally publishes its verse column from the exchanges. In this paper was first published that exquisite poem of hers, "Gathering Roses," which was copied and admired so universally.

That paper paid her one dollar a line for ten lines on the earthquake, written shortly after it occurred.

Miss Bell is not a poetess of the people. Her work, as a whole, will never reach the hearts of the multitude. It is too spiritual, too ideal. One has to climb high before one can catch the music of her voice. R. L. Stanton has called her the "Mrs. Browning" of the South, and in a measure she resembles that great woman poet, but her poetry, altogether, is even less material and seldom has that intricacy in which one sometimes gets wound in Mrs. Browning lines.

At first Miss Bell seemed sometimes to make her meaning hard to unravel, but when this was so, there was always, with the careful reader, the conviction that the writer was doing something

pure and fine, that she was sure to rise ultimately to the highest heights of the line of art her nature had marked out for her. In her poems of nature she is at her finest, and, with her deeper feeling, there is a winsome lightness and grace as airy as the delicate woodland grasses and flowers which her pen points on her pages.

To her friend, Mrs. Livingston Mims she has dedicated what she deems her finest work in the sonnets written recently. Into them she has thrown the truest and finest part of her personal emotion, and the inspiration of the subject has given an added grace and beauty.

Miss Bell is growing in her work every day. She is a careful student of her art and a careful critic of herself, and everything she does leaves an impression vivid, clear, and infinitely chaste.

MRS. MEL COLQUITT.

Though Mrs. Mel Colquitt is better known as a writer of prose, her verses, contributed now and then to the Constitution and many other leading papers and magazines, have always reached the truest hearts and highest intellects. Mrs. Colquitt is a magnetic woman and a magnetic writer. She is also a practical, direct writer, whose directness is made forcible and exquisite by the sympathetic tenderness of her nature. Whatever she does is sure to be strong and lovable. It is all the work of a lovable woman—she has that divine humanity which uplifts, and is one with the joys and sorrows of mortality.

About her, too, is a clear, critical, humorous vein, that with the finer one makes one laugh and cry simultaneously, like Sol Smith Russell in the "Poor Relation." Of all her poetry the last lines in The Constitution, her tribute to Henry Grady, was her gem of gems, than which none brighter have been set in the immortal crown of our great hero.